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Vol. VII. **JANURAY 1907** **No. 10.**

A New Year's Greeting.

LIFE IN GOD.

Let the world hate me, or take me in love to its breast,
Bereave me of joys, or lull with sweet visions to rest—
The world takes nothing away, and nothing can give ;
It has but mere seeming : 'tis in God that we live !

Brief is the dream-joy, short, too, sorrow's sharp sting,
Swift as a heart-beat, light as the breath of the spring ;
Soon pauses joy's keen throb, and pain's sore strife :
Here is only the seeming, but *there* is the life !

'Tis the seeming alone that now sickens my heart ;
Swift trends the track upward from earth to depart ;
The world takes nothing away, and nothing can give ;
It has but the seeming : 'tis in God that we live !

G. U. P.

NOBLE UNSELFISH MEN.

[These lines are a translation of No. 182 in the ancient Tamil Anthology called PURA NANURU. They are said to have been composed by a Pandiyau Prince of Madura, whose title was ILAM-PERU-VARUTHI. Of this young Prince no other trace is to be fouud, except a tradition that he was drowned in the sea. To us it will seem that there is but One Who,—in all its fulness,—and beyond,—was what these noble lines depict. The poem in Tamil is exceedingly beautiful, and the translation represents it as nearly as I found it possible to render it.]

This world abides unmov'd, while changeful ages roll,
Since in it men abide of pure unselfish soul.
Though round their path immortal fruits of heaven were strown,
These, by any sweetness tempted, feast not alone.
No hate their bosoms cherish,—strong in self-control.
Promptly e'en life itself they yield for Glory's meed;
Not all the world to gain, do they one shameful deed.
They slumber not supine, but share their fellows' fears,
Where others weep, their eyes shed sympathetic tears.
They strive for other's weal, unmindful of their own.
Since in this changeful world such noble men are known,
This world abides unmov'd, through all the changing years!

பண்புடையார். [புறநானூறு—கஅஉ.]

உண்டா லம்மவிவ் வுலகம்—இந்திரர்
அமிழ்த மியைவ தாயினு மினிதெனத்
தமிய ருண்டலு மிலரே ; முனிவிலர் ;
துஞ்சலு மிலர் ; பிற ரஞ்சுவ தஞ்சிப்
புகழெனி னுயிருங் கொடுக்குவர் ; பழியெனின்
உலகுடன் பெறினுங் கொள்ளலர் ; அயர்விலர்.—
அன்னமாட்சி அனைய ராகித்
தமக்கென முயலா நோன்றாட்
பிறர்க்கென முயலுநர் உண்மை யானே !

Compare *Kural* 996 (and 571.)

பண்புடையார் பட்டுண் டுலகம் ; அதுவின்றேன்
மண்புக்கு மாய்வது மன்.

The world abides, since worthy men sustain!
Were this not so, 'twould fall to dust again.

To all my friends
'A Happy New Year!'
நீடூழிவாழியர் !

G. U. POPE.
Oxford, Jan. 1, 1907.

The Inner Meaning of Siva Linga,

(*Continued from page 256 Vol. VII.*)

Then after making pooja with the Gayatri mantra, washing the linga pindika (peeta) with the Asthra mantra, pouring ordinary water on the linga, adoring the same with the 8 kinds of flowers, then pouring the consecrated waters over the linga with the Pancha-brahma and shadanga mantras or Vyopa voyapin mantras all along reciting the Namaka, chamaka and Purusha sooktha mantras and rubbing it with a pure cloth, place it on a seat. "Evam Kritha Atma sthana Dravya Mantra Linga suddhim Vidhaya Sivam poojayeth." Thus finishing the 5 Suddhies (purificatory ceremonies) to Atma (the worshipper), sthana (place of worship), Dravya (materials for worship), Mantras (prayers) and linga (Symbol of god intended for worship), one should adore siva. After making poojas then to the Avarana Devatas, Ganapathy and Lakshmi in the north-west and in the north-east corners, worshipping the seven gurus (Sadasivam Ananthamcha Srikantam Punarambikam Guham Vishnumcha Dhatharam guroon Sapthan Smaran Yajeth) Sadasiva, Anantha Srikanta, Ambika, Guha, Vishnu and Brahma, taking their approval with the prayer ' Allow me to do poojah to the lord " (Devam Sampoojayamithi labdanugnaya sivam yajeth) one should do pooja to the Lord.

Behind this pita there is the Kriya Sakthi of the Lord who is pervading all the tatvas from the earth to Kutila. In that space there is the seat of Anantesa, supported by 4 lions resting in the 4 corners, north-east, south-east, south-west and north-west, ths lions themselves representing the Dharma, Gnana, Vairagya and Aisvarya, of different colors and supported also by 4 legs in the North, East, South, and West corners representing the Adharma, Agnana, Avairagya and Anaisvarya. Above that is the linga of two divisions the Adhachadana and Oordhva Chadana, the middle portion being called the Mekhala portion. Here the earth is the root and the other tatvas up to kala, form the Nala (stalk)

(Prithvi kandam Kalatatvantaika nalam—Kshubda Maya Mahapadmam Anekadala Sankulam). The Oordhvachadana are the blown petals. Here is the description of the lotus.

"Manikka sadrusam Kandam Nalam Neela Sama prabham. Ankuramthu pravalabham, Dalamrajatha Suprabham—Kesaram Hema varnabham Agre mukthavaliyutham" Kandaya namaha. Ankuraya namaha, Nalaya namaha, Mukulaya namaha Dalaya namaha, upadalaya namaha, Vidyesvarashtaka roopani Dalani samchinthya Abhyarchya, Than moola peetopari Kesarebhyo namaha, Peetonnatha Bhagamadhye, "Tapta chamikara chayam Panchasat bheeja garbhitham— Kesaranam chathushashtya Karnikam poojayeth thathaha." Karnikayai namaha, Bijebhyo namaha—Ithyevam Samuditha roopam Padmam Vibhavya Padmaya namaha ithi poojayeth. Thathaha Poorvadisantha Kesareshu Vidheyasvaradhishtathrun Siva Sakthimeva Vamadin Dhyatva, Dalagravrithe Soorya mandalaya namaha, Soorya mandaladhi pathaye Brahmane Namaha—Kesaragra Vrithe Soma mandalaya namaha Soma Mandaladhi pathaye Vishnave namaha, Karnikagra vrithe agni mandalaya namaha, Agni mandaladhi pathaye rudraya namaha, Karnika madhye Kutilatmikam Kshirodanibham Sakthi mandalam sanchintya, Sakthi mandalaya namaha, thadadhishtayakam Isvaramcha Dhyatva, Sakthi Mandaladhi pathaye Isvaraya namaha, Ithi Sampoojaya—Thadupari Kshityadi Kutilantha Vyapakamasanam Vibhavya Sivasanaya namaha, Siva-moorthaye namaha Ithi Moorthim Thejoroopam Dandakaram Avibhakthavayavam, Siva tatvatmaka Parabindu Vyapthikam Vibhavya Linga Veshtane Nivesayeth."

In the midst think of a sprout of an emerald color and small stalk of the color of saphire the bud-like-coral and the petals (small ones) of the color of silver, the Kesara (pollen) of the color of gold, worship the root, sprout. stalk, the bud, the petals and the small petals and think of the Astavidyesvaras as the 8 petals. Above these petals (i.e.) above the peeta (Pindika) rises the linga. There is the Karnika of the color of molten gold, big with the 51 seeds (51 Aksharas) and with kesaras (pollen) 64 in number; worship that karnika and the seeds. Thus conceive of a lotus formed of the various parts hitherto described.

Then think of the Kesaras as the 8 Sakthis Vama, Jyesta, Rowdri, Kali, Kalavikarani, Balavikarani Balapramathini and Sarvabhathadamani—who are so many aspects of one Siva's sakthi—and who control and rule the 8 Vidyesvaras and think of Manonmani to rest in the Karnika and worship them all severally by their names. In the circumference of the petals, think of the sun's Mandala to exist with its presiding deity as Brahma, and in the circumference of the Kesaras think of the Moon's Mandala presided by Vishnu as its deity, and in the circumference of the Karnika think of Agnimandala with Rudra as its presiding deity and in the middle of the Karnika think of the sakthimandala of the color of milk with its presiding deity Mahesvara, and considering such a form as one formed of all tatvas from Prithvi to Kutila and as the seat of the Lord, and with the mantras Siva Asanaya namaha-Siva moorthaye namaha, think of a Thejoroopam in the form of a pillar having no hands, feet, head etc, (Thejoroopam Dandakaramavibhakthavayavam) and thinking it to permeate through the Siva-tatva (Nadatatvam) place the Lord's symbol in the place called the Linga Veshtana.

In this pillar of fire we must suppose that there is a Form with Isana mantra as the head, the tatpurusha mantra as the face., the Aghora mantra as the heart, the Vamadeva mantra as the abdomen and the Sadyojatha mantra as the leg. Then we must consider this body as one formed of the 38 Kalas, Sasini etc. Sakthena Anena Sakalo Vigneyo nishkala Sivaha—Kshithyadi Kutila prantha Mantra Simhasana Sthithaha. Drik Kriyecha Visalaksham Gnana chandra Kalanvitham—Samjinthya Moortherupari Sakthimathra Vijrumbanam." Sarvakartharam Nishkalam Vibhum Gnanananda-mayam Svaparaprakasam Samchinthya "Swamin Sarvajagannatha Yavat poojavasanakam. Thavath Tvam Prithi Bhavena Lingesmin Sannidhirbhava" ithi Vijnapya avahana, Sthapana, Sannidana, Sannirodhana, padya, Achamana, Arghya pushpa Dananthairashta-bhissamskaraisamskrithya Poojayeth.

Arghyam Datva Isanadina brahmana Dhenu, Padma, Trisoola Makara Srigakya mudram Namaskara mudramcha, Darsayithva Sarvesham Sivena Sadharmya Aikyam Bhavayeth."

Then we must think of the Lord as possessing a body formed of 38 Kalas—such as Sasini etc. Thus we should think of Him as possessing a body formed of Sakthis. By this Sakthi the Lord, who is *Nishkala* should be contemplated to have become *Sakala*. His seat is the 36 tatvas from earth to Kutila. His Icha, Gnana and Kriya Sakthis are his 3 broad eyes. The wisdom is in the form of the crescent Moon. Then think of God in the Brahma randhra (Brain) as possessing Vidya-Deha thinking that this Vidya-deha is of the Linga form and must make *nyasa* to that effect. Then we must pronounce the Moola mantra (Pranava) with all its Kalas such as medha, etc. and thinking of the same as equal to the fierce sun (Prachandamarthandopamam) and leaving the 5 Karanesvaras Brahma, Vishnu, Rudra, Isvara, Sadasiva while pronouncing that Pranava, in their respective places of A, U, M, bindu and Nada. Contemplating the Nishkala Lord, the Creator of all, the Omnipresent, Sat-chit-Ananda, the Vivifier of all and the Self-luminous Sivam and with deep reverence praying to Him " Oh Lord, ruler of all worlds. Be thou pleased to be present in this Linga till I finish my pooja," thus making the 8 samskaras Avahana, stapana, Sannidhana, Sannirodana, Padya and Achamana giving, Arghya and flower—we must do poojah. Then we must present to Him the several Mudras (Geometrical figures with spiritual meanings) such as Dhenu (cow), Padma (lotus) Trisoola (Trident) Makara (Turtlefish) and offering the namaskara mudras i.e. the joining of the palm of hands. We must think all to have attained His nature and become one with Him. (Sarvesham Sivena sadharmya Aikyam Bhavayeth). Then waving incence and showing the luminous form of the light, and presenting all offerings (Nivedyas), the devotee should 108 times make japa of the Moola mantra (Pranava) and finishing them praise Him in loud and enchanting strains.

Guhyadi Guhya gopta twam—Grihanasmath kritham japam Siddhir Bhavathu me Deva Twatprasadath Thvayi Sthitham" "Sivodata Sivo Bhoktha Sivas sarvām idam jagat Sivoyajathi Sarvathra yassivaha Soham Evathu."

"Thou art the presevrer of all secrets. Therefore receive my japas and let me attaim my aim. Whatever I did, good or bad, take that as my offering. Siva is the giver. Siva is the enjoyer, all is Siva, Everywhere Siva does the pooja. That Siva is I myself." By reciting these slokas, one should resign his mental prayer, ceremonial acts, and himself in the Varada hand of the Lord...... We have here described the mode of Sivapoojah in a shortest way possible. Then begins agni karya, and Aghora siva says:

" Thathogni Hridpadme Sivam abhyarchya" Naivedya Samaye Thiladibhihihi yatha Sakthi Moolena Brahmangaihi Hutva Naivedyaya charum Hutva parangmukha Arghyam datva Sivam Nerapek sham Visrujya Vahnim namaskrithya."

Then in the Agnikunda (of the form of a lotus) one should do homa with Pancha Brahma and shadanga mantras and prostrate before him. He who does so daily will never be tainted with sin just as there will be no darkness when the sun has risen. " Evam yo Prathyaham Bhakthya Sampoojayathi Sankaramna thasya Jayathe Papam Yathadithyodayaththamaha."

Regarding this Antarpooja, Bahya pooja and Agnihotra, the great Trilochana Sivacharya in his siddhanta saravali observes thus :—

Regarding the Antar pooja (Inner pooja) he says thus "Hridpadme Manasa Vibhavitha Maha mayoparisthasane Dhyeyo Dipa Sikhakrutheessu kusumam Bhava Kshamarghyam jalam lepo ravasayini Parasivaha Prananalo manase pathrehamkrithiresha Eva paramo Doopayamanatmakaha.

In the heart-lotus there is a seat (for the Lord) above the Mahamaya. In that seat the Lord parasiva should be contemplated in the form of the flame of a lamp. To him, Bhava (good intention) is a good flower :—Patience is Arghya and Abhisheka waters. Knowledge of Siva is Dhyana and lepa (smearing materials such as sandal-wood). The waving of incense is the Ahankaran (consciousness) etc. The meaning is that the 36 tatvas from the earth to the Mahamaya, constitute the lotus and the seat above it is sakthi and the lord is in the form of the flame of a lamp. Regarding the outer poojah the saintly Acharya says :—

Sesanahatha . Dharikoparidharadya granthayaha Pankajam Vidyordhva stha sivantha padma Khachitham pitam Sivasyasanam Sarvadhvadi bhaga Samyutha sivagnanakhya Lingatmakam sarvadhvadhika bhaganala sahitham peetam kriyasakthikam.

The meaning is that the whole linga consists of a peetam and linga. The Peetam is that part of the lotus (up to Suddhavidya) as far as the petals and linga is the other part of the lotus. Thus the lotus is the linga. In the Poojastava, a work from which saint Umapathy Sivacharya and others have copiously quoted, the following Stanzas occur and they will also explain as to what the linga means. "Hridpadmakhya Sivalaye Manasije thath Karnikakhye Kriya Peeta gnanamayam Visuddha manasa Samsthapya nadatmana Lingam thathcha Suddha Mayena Payasa Sansnapya Samyak Punaha Vyragyenacha chāhandanena Vasubhihi Pushpairahmisadibhihi."

Pranayama Bhavena Dhoopavidhinachitdeepa Danenayaha Pratyaharamayena Somahavisha Sowshumna Japenacha—Tatchintha bahudharanabhi vamalaihi Dhyanothbhavair Chooshanaihi Thath Samyanunivedanena yajane dhanyassaevamalaha." The heart lotus is the Sivalaya. In it Karnika, the peetam is Kriya and gnana is linga (Nada). The Abhisheka-water is the nectar. Vairagya is the sandal. Ahimsa and others are the flowers. The restraining of breaths is the waving of incense. The consciousness is showing the light (Deepa). Pratyahara is Havis. Sushumna-Yoga is Japa. The ornaments (Jewels) are those blessed sensations arising from a constant contemplation on Him—giving up of one's self is the Offering (Neivedya). He who does this Pooja has indeed obtained what ought to be obtained.

(*To be continued.*)

A. RENGASWAMI IYER.

Most men know only how to do evil but few how to turn evil into good. This is the work of God and godlike men. An evil intention carried out is fruitful of mischief to the doer.

A Criticism on Dr. Hall's Lecture.

(*Delivered in Madras in Dec. 06.*)

In endorsing the views of Professor Deussen in his 4th lecture, Dr. Hall seems to me to labour, along with the professor whom he quotes, under some misconception of the terms sin, ignorance, will and understanding. Here are the views expressed by the professor—"Why then do we need a release from this existence? Because it is the realm of sin, is the reply of the Bible. The Veda answers, because it is the realm of ignorance. The former sees depravity in the volitional, the latter in the intellectual side of human nature. The Bible demands a change of the will, the Vedas a change of the understanding." First there is a mistake in the assumption that the Hindu considers this world as a realm of darkness. Why if the world is a realm of ignorance and man needs a release from it, a simple process will secure this. A sharp knife is enough. But is that the eastern conception of ignorance and the world? Nor is the means for the removal of this ignorance suggested by the professor anywhere to be found in the Upanishads. Does the Hindu find depravity in the intellectual side of his nature and does he think that a change in the understanding will produce deliverance from the ignorant world? A more misunderstanding of the Upanishads, there can never be. Regarding the world, the very 1st mantra of the Isavasyopanishad is "Isavasyam idam Jagat." This world is pervaded by the Lord. "Maya thatham Idam Sarvam Jagat Avyaktha Moorthina." "By the Lord this world is filled." "Padosya Visva Bhoothani. Tripadasya Amritam Divi." This entire world is His 4th part and the other portion is the region of immortality "Vishtabyaham Idam Kritsnam Ekamsena Sthitho Jagat." In one essence I fill this entire world.—(இந்த பூமி சிவனுய்யக்கொள்கின்ற வாறுஎன்று நோக்கி) "observe this world as the place where the Lord bestows blessings on all." What constitutes the world? Of course so far as we can understand, the mind, the eye, the ear, the sun, the moon, the stars, the entire universe etc., these I think constitute the world. These do not go to make up ignorance. All that the upanishads say about the world is that it is the realm of Bhoga, a

place where the soul can gather experience, a region of probation, a scene of trial, an instrument of God (the Preritha) for the helping of the souls (Bhoktha) (Bhoktha Bhogyam Preritharamcha matva.) Therefore this world is *not* a realm of ignorance. Can this ignorance be removed by a change in the intellectual side? The Upanishads emphatically declare it nay :—"Nayamatma Pravachanena Labhyo na *Medhaya* Bahuna Sruthena" "Not by the keen intellect can this Atma be attained."

The Hindu is said to find depravity in the intellectual side or the understanding; while the Christian is said to see the same in the will or volition. If the learned christian doctor means by volition the "Icha" of the Hindu, then the latter also *may* be said to find depravity in it, and when he *may* find it in the "Icha" it needs no special mentioning that he *may see* it also in the "Gnana" ("intellect") for gnana is but a concrete form of "Icha"

And what is sin? Sin, say the Christians, is the direct opposition to the Divine will carrying with it punishment of an eternal nature, as righteousness carries with it reward of an eternal joy, and his Gospel, a book of good-news to humanity, a book of God-inspired men, thus describes the penalty for sin. "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." "Shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." "It shall not be forgiven him neither in this world nor in the world to come." "Ye serpents, ye generation of vipers, how can you escape the damnation of Hell?". "But from him that hath not shall be taken away even that which he hath." "cast the unprofitable servant into utter darkness." "Then shall he say unto them on the left hand "Depart from me, ye cursed, into everlasting fire prepared for the devil and his Angels." "He that believeth not is condemned." "But the heavens and the earth which are now by the same word kept in store, are reserved unto fire against the day of judgment and perdition of ungodly men." "But they all might be damned." "And he that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." "Through their (jews) fall is come salvation unto the gentiles." "Who is he that condemneth. It is Chirst." "But that beareth

thorns and briers is rejected and is nigh unto cursing whose end is to be burned." "Which drown men in destruction and perdition." "Whosoever was not found written in the book of life was cast into the lake of fire." "But the fearful and unbelieving and the abominable and murderers and whore-mongers and sorcerers and idolators and all liars shall have their part in the lake which burneth with fire and brimstone." The most virulent denunciations, it need not be said, came from the mouth of Christ and is found in the gospel of the mystic John and in the book of Revelation. Sin thus, according to the gospels, carries with it eternal perdition. But not so the Hindu views it. To him sin means a blunder committed on the spiritual plane, because of the inability of the man to see things a right. Man, he says, commits mistakes often in the physical and intellectual planes—planes where he can command some understanding. And is he not, asks the Hindu, liable to commit similar blunders on the spiritual plane in an unknown plane. "For if a man knoweth not how to rule his own house, shall he take care of the church of God (1 Timothy 5)., for the kingdom of God is not before his eyes'as are other lesser things but is within. The Hindu thinks consequently that these mistakes on the unknown spiritual plane are at least as much liable to be corrected as are the errors in the other planes. He cheerfully accepts chastisement if eventually it is directed with the idea of correcting him. If not, he questions, to what end does punishment serve? Man, he says, commits sin because he had not the full vision of what it would entail on him. Man therefore is ignorant. He exclaims with Christ "Father—forgive them for they know not what they do. Saul, who was to be one of the foremost champions of the church, persecuted the Christians before he became a christian, i. e., before he was blessed with the vision of Christ. "At Damascus he heard a voice saying unto him "Saul why persecutest thou me? And he said who art thou Lord? And the Lord said "I am Jesus whom thou persecutest." And he received sight and was baptized." Does not this story illustrate that he was in darkness before he saw the light (Christ) and are not those in darkness liable to do mistakes? "He that hateth his brother is in darkness

and walketh in darkness and knoweth not whither he goeth.'' And when Jesus was about to be stoned for his preaching, he is said to have used "When I was daily with you in the temple ye stretched forth no hands against me but this is your hour and the power of darkness" and even at the time of the crucifixion when one of the malefactors taunted him, he said "Forgive, father, for they know not what they do." "Are there not," said Jesus, "12 hours in the day? If any man walketh in the day he stumbleth not because he seeth the light of the world. But if a man walk in the night he stumbleth because there is no light in him" Therefore when there is no light in man, that is, when the soul is in darkness (ignorance) it stumbleth (sinneth). "And walk while ye have the light lest darkness come upon you" are the words written in the Bible. And the Hindu says that this want of light in him is the cause of man's committing sin. And it is darkness in him that comprehendeth not the light. "God is a light and in Him there is no darkness." But this Light, as is put by St. John, shineth in darkness and the darkness comprehendeth it not. God is light no doubt. "In him we live and move and have our being." But this light shining in darkness, the darkness comprehendeth it not. Soul is in God, and being also in ignorance, the soul comprehendeth not God. For both God and Ignorance soul is the place. "The kingdom of God is within you" said Jesus, and the same gospel says that when Jesus "a light of them which are in darkness" walked on earth, men heeded him not, because that "light shone in darkness and darkness comprehended it not" "Yo Vignane tishtan Vignana danthāro yamvignanam na veda yasya Vignanagum sariram yo vignanam antharoo yamayathi Esha tha Atma Antharyamya mruthaha" "Yasyatma sariram yam Atma na vedayam Atnanam Antharo yamayathi Eshatha Atma Antharyami Amrthāha." He who has the soul as his body, Him whom the soul does not know. He who directs the soul being immanent within it, is the Amrutha God. Soul, though it lives and moves and has its being in God, is not cognizant of God because it is also in "ignorance" and Sri Sankara instances the cases of certain animals whose eyes are blind even in midday sun. Vide his commentary on the "ya nisa sarva bhoothanam" sloka in

the Bhagavad Gita. The eye is the place for both the Light and darkness. Similarly the soul is the place for both God and "ignorance."

Being therefore in ignorance, the soul commits sin. Thus it is clear that sin is only an effect of the cause "ignorance" and ignorance is the cause of the effect "sin." Therefore if this "ignorance" is removed there will be an end of 'sin." But if a sin is wiped of, still there will crop up other sins as the "ignorance" still survives. What the Hindu aims is to eradicate while the christian wishes to chop off the branches. And what is Light and what is darkness which both hold sway over the soul?

The Light is God's "Chaitanyam" and ignorance or darkness is Avidya or Agnana or Mala. This Mala is in the soul even as is rust in copper. For the removal of this rust in the copper, tamarind is required and for the removal of this mala in the soul, he is equipped with the bodies, indriyas and karanas (organs). Think of that state of man in which he is deprived of the body etc. Think of the daily states of sushupthi, swapna and jagrat Avasthas. When the soul was not united to body, indriyas and karanas, what was its state? it was sunk in Avidya (Agnana) to its very core; it was not conscious of itself. Let mind be united to it, then it sees, dreams and let the external organs be united to it, then it sees, hears, speaks etc. What he was not once a wood-cutter or a king or a man or a woman—he is now in the waking state. Thus the Deha, Indriya, Karana etc, which constitute the world in the microcosm are the equipments of the soul for the removal of its Agnana. Here now it is clear that the world is not ignorance but rather an instrument with God for its removal. Avidya then is in the soul. Says the upanishad.

"Avidyayam Anthare Varthamanah Swayam Dheeraha Panditham manya manah Jamgamyamanah pariyanthi Moodhah Andheneiva Neeyamanah yathandhaha. The upanishad likens the state in Avidya to blindness in the eye. Some likens this to a cloud hiding the sun. This is wrong. Says a great man "Drashta Varaka mala-mayakarma Vyathirekena Drisya Varaka Kalpana-

yam Pramana abhavena" . "There is no authority to suppose that without the enshrouding by Mala, maya and karma of the soul (seer) there is enshrouding of things cognized (seen).

Sri Krishna says "Thasmath agnana Sambootham Hridstham Gnanasinath mamanaha chitva." Therefore cut at the sin arising out of agnana situated in the soul by the sword of Gnana.

And the poet sings,

"My son the world is dark with griefs and groans,
So dark that men cry out against the heavens,
Who knows but that the darkness is in man,
The doors of night may be the gates of light."

this Avidya is in man and not in the world.

The question why man commits sin was asked thousands of years ago by a worthy disciple and the ever merciful Lord gives out that "desire to possess" or enjoy influences the man to do the same and that too has a substratum in Agnana which envelops the soul even as the smoke envelops the fire, the dust envelopes the mirror, the bag envelops the embryo."

"Atha kena prayukthoyam Papam charathi poorushaha. Anichan Api Varshneya baladiva niyojithaha" The disciple here questions his Master "Impelled by what, oh descendant of Vrishni, does a man commit sin even if he does not like it, yet directed by a powerful agent. The far seeing disciple here used the words "even if he does not like" because no one in the world, no embodied creature on the face of the earth courts voluntarily misery. The wine-bibber seeks pleasure in the unintermittent swallowing of bottles. He thinks he can find pleasure in it. Thus from the vilest sinner to the highest saint, all seek pleasure. Some seek carnal pleasure, some pleasures of the senses, some of the intellect, others of imagination and some spiritual. The martyr seeks death for the pleasure of the soul. It is on account of this fact of the soul seeking pleasure in every sphere of life, that the Highest Brahmananda is vouchsafed for the soul and it is owing to this and this alone, that man is enjoined to seek Brahm (God) for in every other pleasure there is pain, but in Brahmananda there is no pain and no fear at any place or time. This is a test to show that

the soul is heir to Brahmananda Hence the farseeing disciple says "though not wishing it." The Lord says " Kama Esha krodha Eshaha Rajoguna Samuthbhava—Mahasano Mahapapma Viddhi Enam iha Vyrinam Dhoomena Avriyathe Vannihi, yatha Darso Malenacha yatholbhena Avrutho garbhaha thatha thena idam Avrutham." The desire to possess then is the cause of sin. The mother of nations, according to the Bible, committed sin out of this desire to possess. " And when the woman " saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband and with her he did eat." Where did this arise? " It arose out of man's Agnana "Thasmat Agnana Sambhootham Hridstham gnanasina Atmanaha" Elsewhere the Lord clearly points out " Agnanena a Vritham Gnanam Thena Muhyanthi Janthavaha Gnanenathu thad Agnanam Esham Nasitham Atmanaha Thesham Adithyavath Gnanam Prakasayathi Nanyatha" "The soul's chaitanyam is enveloped in Agnana. Therefore the souls are agitated. When by Gnana they destroy this Agnana, then the same chaitanya shines with the lustre of the sun." When agnana is removed, God, the glorious Light, who is ever present in the soul covers it with His light and the soul melts in that light and being immersed in that light shines there. (Niranjanaha Paramam Samyam upaithi) and here the soul more than realises the Mahavakya "That Twam Asi." The consciousness or chaitanyam of the soul is the Dharma and the soul is Dharmi. This consciousness is bound by Agnana. This consciousness underlies the soul's will, thought and action. When the conscious soul is united with Prakrithi, then arises will (Icha) and this will acting on the mind becomes gnana and this gnana acting on the senses (eye, ear, hand, feet etc.) becomes Kriya. As the underlying consciousness itself is bound by Agnana, man may will sin, think sin and act sin. But the fact is that these organs etc., are united to this soul not for plunging man into sin but to raise him up from that torpor, to lessen the power of darkness and thereby to enable him to work out salvation. Hence Kalidasa sings "Sariram Adyam Khalu Dharma Sadanam." This body is of a primary help for practising virtue. When with the

bodies he has gained experience and has grown wise, the bodies then become a burden to him, then useless. Of what use is medicine (body, eyes etc.) when the disease (Mala or ignorance) is cured. (But certainly medicine is not disease and body is not ignorance.) Then he requires to leave it, not because it is darkness but because this body cannot contain that flood of light, which seeks to burst forth from the body, this ever increasing flood of light springing from God within him (Bhagne ghate yatha Deepo Sarvathra Samprakasathe).

The eyes of all are not opened alike to this Light. Some have not seen this. Some have had glimpses. A few have seen. To that Blessed Few belongs Krishna. This seer of all nations, of all aspirations and of all mental attitudes has a word of comfort for all. He condemns none. He gives hope to all. "Partha Naiveha namutra Vinasaha thasya Vidyathe. Nahi Kalyanakrith Kaschit Durgathim thatha gachathi." His is a ministry of Love and Hope to all. This is not a mere sentiment as in the case of some other religions. It is an actual fact. To realise this Light may be a difficult thing. Indeed as the Lord himself says, one in thousand tries to seek the Light; one of thousand such knows him really, and this man too reaches Him after many incarnations. The truth of this is also explicitly stated in the story of the destruction of Sodom and Gomorrah. Except Lot, one individual, none in that accursed city was found fit to be saved. If He had known 100, at least 10 in that city He would have saved the same. (But whether the same requires destruction is another question.) God is said to have grieved at his heart for the creation of the world, when in the imagination of their hearts he found only evil. The quest after wealth is too well plain in the west. Christ has already fled from the west. But no one deserves eternal damnation on that account. For in the heart of man is darkness. This darkness (Mala) can be removed by methods described in the Agamas, books of Revelation, by a recourse to suitable Acharyas, the chosen vassals of God. Few have reached the Goal but all may strive towards it.

(Sivam Asthu.)

Immortality

The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in Immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of words!
--"*Inspiration by Pythagoras,*" *by Addison.*

I feel my immortality oversweep all pains, all tears, all time, all fears—and peal, like the eternal thunders of the deep, into my ears this truth: thou livest forever!—*Byron.*

Thy eternal summer shall not fade.—*Shakespeare.*

I am a part of all that I have met.—*Tennyson.*

It must be so—Plato thou reasonest well!—
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself and startles at destruction?
'Tis the Divinity that stirs within us!
'Tis Heaven itself that points out an hereafter
And intimates Eternity to man.—*Addison.*

We are born for a higher destiny than earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber in the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—*Bulwer.*

"There is no death; what seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call "death."—*Longfellow.*

Look Nature through; 'tis revolution all,
All change; no death. Day follows day, night
The dying day; stars rise and set and set and rise.
Earth takes the example. All to reflourish, fades.
As in a wheel: all sinks to reascend;
Emblem of man who passes, not expires.—*Young.*

Death is another life. We bow our heads
At going out, we think, and enter straight,
Another chamber of the king's
Larger and lovelier.—*Bailey.*

—*The World's Advance Thought.*

The Madras University and the Vernaculars.

The following paragraph in the G. O. No. 841, Educational, dated 27th December 1906, sanctioning the new University Regulations deals with this question.

"The first remark to which these proposals give rise is that they totally exclude the classical and vernacular languages of the country as compulsory subjects. The neglect of these languages by the ordinary university graduate of the present day is notorious. It appears to the Government that, if those who have secured a university education are to do the best for the country with the education they have received, it is imperative that they should preserve a sound knowledge of the vernaculars. With this in view and in order that a student may not be led to put aside the study of his mother tongue, a Regulation has been introduced providing as a compulsory subject in the Intermediate Examination for the B. A degree, composition in a vernacular. A similar provision appears in the new Regulation of the Calcutta University and there the test is made compulsory also at the final examination for the Degree. The Goverment do not propose to insist upon this at present in view of the onerous character of the examinations in the courses of study prescribed for that Examination. Since this subject was under the consideration of the Government, they have received several influentially signed memorials from different parts of the Presidency advocating strongly the retention of the study of the vernacular in the under-graduate course. In the case of the few students who are European and Eurasians, some difficulty arises from the fact that the test under this Head (II) will to some extent duplicate one of the subjects under Head I. English, but the test even in their case will be an independent test in which a minimum number of marks will be required."

And it seems a pity that government though fully alive to the imperative necessity of imparting a sound knowledge of the Vernaculars should have been in a hurry to pass the regulations without making the necessary changes. They refer in sympathetic terms to the memorial sent up from different parts of the presidency protesting against the new regulations. But what surprised us most was that the learned body of senators should have cared so little for their mother tongue as to vote for its practical abolition from the necessary curricula. And these gentlemen were also possessed with the idea of superior value of classical languages. The opinion in all circles is that no student will take up any of the vernaculars weighted as it is with a third classical language for his graduate course. We know heads of colleges who wanted to entertain an additional Tamil Pandit are already thinking that one Pandit is too many. The slight alteration introduced by government, for which we must be truly thankful, will not meet the ends of the case. Now that the Government is convinced of the justice of our cause, our people should press it more and more on the attention of government to secure the necessary changes. The following is the copy of the memorial sent from the Salem Tiruvalluvar Tamil Sangam to His Excellency the Governor in Council, Madras.

May it please Your Excellency :—

We the President and Members of the Salem Tiruvalluvar Tamil Sangam beg to lay before you the following lines for your kind consideration.

The University of Madras has recommended for your approval a proposal to make the Indian Vernaculars purely optional and subsidiary to the classical languages in the intermediate and B. A. degree examinations and we cannot but regard this proposal as calculated to retard the sound progress of Vernacular education in this Presidency.

We take it that the primary object of Government and the Madras University in introducing vernacular studies in the curricula is to improve it to such an extent as to make it a fitting medium for the communication of Western ideas in Science and Philosophy And that this is so, we may illustrate by the following passages extracted from the convocation speeches of the some of the most eminent statesmen and educationists of this Presidency.

The late Mr. H. B. Grigg said :—"No one can feel more strongly than I do that, if the peoples of India with their numerous vernaculars are ever to rise to a nobler life and greater wealth, the proportion of those who know English must be ten, nay, twenty fold of what it is and be equally distributed among men and women ; but no one more strongly believes that the great mass of people can never be regenerated until each vernacular is made a fitting vehicle for carrying on that knowledge."

The late Professor P. Ranganatham said :—"You have to cultivate the study of your mother tongue, and improve it to such an extent as to make it a fitting medium for the communication of Western ideas in Science and Philosophy."

Other speakers have exhorted the University graduates "to carry joy and gladness into a million houses and become a potent means in helping on the regeneration of the country," and "to carry that lamp of learning of which we spoke into the caves of superstition and ignorance, casting its beams into every cranny and crevice."

The Right Honorable Sir Monstuart Elphinstone Grant Duff asked the assembled graduates, "Are you satisfied with what you are doing for your own literature ? How many of you are seeking to obtain a large and scholarly knowledge of the Vernaculars of South India."

We must beg to point out that these noble views have not been kept in view by the Madras University itself to framing the new rules ; and pure vernacular study cannot now be carried on, to its highest standard and the addition of a classical language will surely

handicap the student, and all his efforts will have to be wasted in acquiring a new language mostly alien to the genius of the vernacular language. And we are convinced that it is not necessary that in order to acquire proficiency in the vernacular languages, one should have a mastery in a classical language and each of the vernaculars is sufficiently rich in vocabulary and literature.

We are afraid that the grouping of history with the languages in the intermediate examination is a serious mistake, and the proposals eventually will result in not many students taking up vernaculars for their optional subject, as no sufficient inducements exist for a student to take up the study of vernaculars and distinguish himself in that branch of study.

Considerable progress has now been attained in the study of the Indian Vernaculars by the graduates of the Madras University, and graduates are now mostly contributing to or editing Vernacular magazines, and we are afraid this will receive a severe check if the new proposals come into force, and we will have very few graduates in course of time who will be able to do any kind of literary work in Tamil and for the benefit of the masses.

We therefore request Your Excellency's Government to bestow the utmost attention to this aspect of the question, and veto the proposals of the Madras University in regard to this matter.

The Saiva Siddhanta Samaja Conference.

The Saiva Siddhanta Samaja Conference, the first of its kind held on the 26th, 27th and 28th of December last under the Presidency of the Hon'ble P. Ramanathan must be pronounced a great success. The utmost capacity of the Hall chosen for its sittings was about a thousand, and it was crowded from the beginning to the end, the admission being by tickets. There were representatives and delegates from every Tamil District, and some had come even from Secunderabad. The interest in the meeting never flagged at any time, though the sittings continued over several hours each day. The President's speech was listened to with rapt attention, and he continued his address even on the second day. In it he told us the story of his own religious evolution, and in describing the crisis in his life, he completely broke down, there was a sob in his voice and tears streamed down his eyes. A thrill ran through the whole audience. The whole audience felt as one, and were filled with the deepest emotion. The pause was filled up by the singing of a few Devaram Hymns. The addresses were all oral, and a few in English. The speakers displayed great good sense in observing the time limit, and in not wandering from the subject in hand.

But the President's speech surpassed them all. We had all heard that he was an able speaker in English, but his speeches in Tamil surprised us all no little. His diction was pure and simple and elegant and he showed himself a master in the handling of it. Several of the speakers spoke very well indeed. The President expounded his view of Vedanta and Siddhanta but it was not very clear, and he assured us however that his view of Vedanta was not that of Mayavada. He quoted the text from Tirumantra

"அனாதி சிவரூபமாகிய ஆன்மா
தனாதி மலத்சாற்றடைப்பட்டு நின்றது
தனாதி மலமும் தடையற்ற போதே
அனாதி சிவரூப மாகியவாறே."

and proceeded to say that it was inexplicable how the Jivatma of the nature of Sivam came to be bound. There might be a slight difference in the way the text is read by Mr. Ramanadan and ourselves, and at any rate we feel certain that the Siddhanta never postulates that the supreme Sivam became bound, and any view opposed to this can never be reconciliable with the Siddhanta. Among followers of Sankara, some do raise the question. "How the Perfect became the imperfect" and some do not raise the question and such views have been dealt with elsewhere by Mr. Nallaswami Pillai. In all other respects, in his plea for a higher life and the means for attaining it, we fully endorse his views. And the sincerest thanks of the whole Saiva public is due to the Hon'ble Gentleman for his having undertaken all the trouble to come over from Ceylon and for his having so ably presided at the sittings of the Conference.

The following were the speakers and the subjects handled by them.

1.	Mr. J. M. Nallaswami Pillai, B.A., B.L.	... The Universality of Saiva Siddhanta.
2.	" Pandit Nagai Vedachalam Pillai,	... Pranayamam.
3.	" R. S. Shanmuka Mudaliar,	... Siddhanta and Science.
4.	" S. Gnanasikamani Mudaliar, B.A.	... The place of Saiva Siddhanta in Indian Philosophy.
5.	" P. M. Muttia Pillai,	... Dasakaryam.
6.	" N. Thangavel Mudaliar,	... Jivakarunyam.
7.	" Tillainayaka Mudaliar	... Siddhanta Kalvinalam.
8.	" S. Palvanna Mudaliar,	... Diksha.
9.	" Astavadhanam P. Kalyanasundara Mudr...	Saiva Siddhanta.
10.	" S. Gnanasikamani Mudaliar, B.A.	... Pasa Lakshana
11.	" Pandit N. Vedachalam	... Theistic aspect of Saiva Siddhanta.

Great credit was due to the Secretary Mr. C. S. Ponnusami Mudaliar for all the arrangements made by him, and the delegates

and visitors who had come from different parts of the Presidency owe their deepest gratitude for the very kind hospitality shown by him. We hope the Secretary will get the whole proceedings with the speeches published in pamphlet form at an early date.

Food Reform.

With extreme pleasure, we note the progress which the vegetarian diet reform movement inaugurated by Mr. Sydney H. Beard has achieved in England, in spite of overwhelming barriers of custom and other forces. Mr. Sydney Beard and the members of his order of which he is the president and founder, have it their mission to protest against the inhuman and carnivorous practice of thousands of his countrymen and others in shedding the blood of the dumb millions of God's sentient beings, for the gratification of the animal desire, and to proclaim to the world the advent of the "Golden age," when these weak and defenceless creatures shall not fear man, and kindness and good-will towards all creatures shall prevail in his heart.

We congratulate Mr. Beard and his members upon their laudable and humane work. They began their energetic efforts, nay, warfare against the wanton bloodshed of the slaughter house, nine years ago, and with never slackening vigour they continue on their work expecting no remuneration for the services they render. They have consecrated their lives for this cause. By lectures, correspondence and by publishing a quarterly organ "The Herald of the Golden Age," they educate the public.

We feel sorry that they do not receive adequate help from the ministers of the church. To many of our readers it will seem horrible to hear that a lady christian missionary in Bengal was dismissed from support, because she was a vegetarian. This is the attitude of the teachers of christian religion. The committee of these missionaries at home wrote to this poor lady that they *were resolved that they would not have any such teaching in their mission and that with many regrets they had decided that it would be better for her to seek work elsewhere.* These are the apostles of peace and spirituality that are to uplift India !

We would honestly tell the christian missionaries that in spite of their possessing sterling virtues, an unfortunate odium is

(Those who wish to correspond may address The secretary, "The order of the Golden Age" Paignton, England).

attached to them owing to their flesh-eating habit. It is ingrained in the Hindu mind that the religious preacher above all must possess strict discipline with regard to his diet. The Hindu will first examine the man, before he sits at his feet to learn any lesson. If these christian missionaries wish to have a sympathetic hearing from the high class Hindus, they must first purge themselves of their cruel and erroneous dietetic custom; for, to many Christianity means the religion of *wine and meat*.

Mr. Beard and his men circulate their literature gratuitously and otherwise in forty three countries throughout the world. Thus by their noble efforts many flesh eaters have awakened to a sense of shame and horror at the sight of the food of the slaughtered animal. They expect and welcome the sympathy and cooperation of all who feel for God and righteousness.

The Jewellery of Modern India.

An interesting article on this subject by Sir George Birdwood appears in the November issue of the *Light of India*, a Vedantic Journal, published in America, by Baba Bharati. "Art being equal", says Sir George, "Indian Jewellery is always more interesting than Greek", and the reason assigned for this is that Indian Jewellery expresses in direct terms the religious symbolism which has always remained the originating impulse and predominating motive of Indian and all Oriental Jewellery and other decoratives." He then enumerates some of the more important jewellery which have symbolic meanings.

"The turban and the helmet in India have nothing to do with the diadem. This consists of either a muslin fillet or a velvet one, to which are fastened onches of gold set with various phylacteric, prophylactic, talismanic or amuletic stones, precious or otherwise. Both these fillets may be worn together, and between them and the turban or helmet are invariably fastened one or other, and sometimes both, of the following insignia of royalty and State viz, the *kalgi*, or aigrette, formed either of egret's feathers or those of the *homa* bird, or "phœnix" which in fact are the feathers of either "birds of Paradise", or the golden pheasant, tipped with gems, pearls, diamonds, emeralds and rubies, one or other of them or all together; and the *toru*, a form in terms of gold, enamels and gems, of the "Knop and Flower" or "Lotus bud and flower" symbol of the active and passive reproductive powers of Nature, "the Jewel in the Lotus" of the celebrated Buddhistic formula; *Om mani* (Jewel) *padmi* (Lotus) *Hum*.

The symbolic character of the discs and crescents worn by Indian women on their heads is indicated by the names of the sun (*surya*) and moon (*chandra*), and the other planets they bear. All the necklaces, zones, armlets, bracelets and rings worn by Indian women are symbolical, and most of them are also, like our wedding ring, ritualistic. This is so even among the Mahomedan whose common names for necklaces and other similar articles of jewellery are *towiz*, a "fortress" "a refuge"; *tilsam* a talisman; *hijab*, "cover," "a shelter," and, as a generic term *hamail*, "suspended," our "amulet," Every necklace, zone, armlet, etc., in fact, has suspended from it a case cf which ten or more denominations are known, containing, it may be, an extract from Koran, or from some other sacred book, or certain mystical characters, phallic images, tiger's teeth, or claws, and such articles, which are the actual *hamail*, *hijab*, *tilsam* or *tawiz*. Rings are used as talismans by placing some mystic article within or engraving some symbol on them; and the signet of its owner also confers talismanic power on the ring bearing it. There are certain necklaces worn by courtesans called "danglers" and dallyers." But even these are worn as philtres ("love"-potions) rather than as idle ornaments. The only article of jewelry in use among Indian women known to me as non-symbolical was the high raised ring with a looking glass fixed in the "chaton;" but it certainly is not ornamental. A great deal of nonsense has been written about it; but it was used simply as a speculum in certain sanitary absolutions, although when worn publicly it is everywhere the badge of the courtesan class."

He concludes as follows :—

" Of course, as Hindu women invest much of their wealth in jewelry, to this end heavily weighting their anklets and (in Madras) bracelets; and as they, like other women, take a natural pleasure in the adornment of themselves therewith, the Greek term *keimelion*, "a treasure," and the Latin phrase, "mundus muliebris" (which includes perfumes, *khol* and other cosmetics) both apply also to their jewelry. But, even after 150 years of the secularisation, under the influences of British rule, of the Antique religious life of India, only in a secondary sense, everywhere the Hindu jewelry of India still maintains its hieratic ferms and their traditionary interpretation in full force."

Re-married Women in the Hindu Society.

On this subject, Dewan Bahadur Ragunatha Row writes as follows in the *Arya*.

" The statement that 'Even those who hold that the Sastras do not prohibit remarriage, maintain that they do not permit the widows who remarry,' and their consorts and offsprings to remain within the pale of orthodox society, requires to be proved. Nowhere in the Sastras, it is so stated. If any person has so stated, he must be innocent of the knowledge of the Sastra. The Sastra lays down that females who are virgins though all other marital rites have been performed, are not married and have not become one with Gotra, Pinda and Sootaka, of their bridegrooms, and are entitled to be married to other bridegrooms in certain cases among which the death of the bridegrooms is one, with the full Vedic ceremony. They are within the pale of the orthodox society and their children are legitimate. The Sastra further lays down that a female who has been married and even borne sons to the husband may marry another husband: in the case of the death of the husband if she is so inclined, retaining the Gotra of her first husband and holding his property which she should hand over at proper time to the sons of the first husband She is nowhere in the Sastra declared to be without the pale of the orthodox society."

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